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marriage to Cossutia. In one inscription¹ we read of a gladiator who died at the age of twenty-two, and had been married seven years. In another² we find the following verses: "Intra ter quinos infelix occidit annos, Sic illi coniunx, sic toga pura data est."

It seems, therefore, on the basis of the invariable meaning of *dimittere* in Suetonius (and indeed, as far as cited, elsewhere in Latin literature) and on the basis of the passage in Plutarch *Caes.* 5 that we can hardly escape the conclusion that Caesar married Cossutia. The objection of Groebe, who revised Drumann's work, that Suetonius' words forbid our regarding Cossutia as Caesar's wife, does not seem to me sound. If one were to say: "Cossutia was divorced by Caesar; he had become engaged to her while still a *praetextatus*," the reader would readily assume (1) that a marriage actually took place, (2) that the engagement had preceded the assumption of the *toga virilis*, but (3) that the marriage had followed it. And does not Suetonius in the passage under discussion really say what has just been presented hypothetically? Indeed, of the emperor Tiberius these very words of Suetonius might have been used, for he divorced Vipsania Agrippina (Suet. *Tib.* 7. 2), to whom he had been betrothed while he was still a *praetextatus* (Nepos *Att.* 19).

To claim, therefore, that Cossutia did not marry Caesar, demands that we believe *dimittere* to be used in an unparalleled sense, and that Plutarch *Caes.* 5 be calmly set aside as incorrect. In short, what little evidence we have on the matter, all forces us to conclude that Cossutia was actually Caesar's wife.

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MAY A HERO HAVE A TEMPLE?

As his initial argument against the identification of the famous temple at Athens with the Theseum, Mr. Frazer (*Pausanias's Description of Greece*, II, 153) remarks: "Theseus was not a god but a hero; hence his sanctuary was not a temple but a *herōon*. The distinction between deities and worshipful heroes was a sharp one in Greek religion; only a deity had a temple (*naos*); a hero had a heroic shrine (*herōon*)."¹ In this connection the following list of individuals to whom *naoi* are ascribed by Pausanias is significant: Amphiaraus, at the Amphiareum in Attica (1. 34. 2); Ajax, at Salamis (1. 35. 3); Cyamites, along the Sacred Way (1. 37. 4); Triptolemus, at Eleusis (1. 38. 6); Palaemon, at the Isthmus (2. 2. 1); Clymenus, at Hermion (2. 35. 9); Caesar, at Sparta (3. 11. 4); Augustus, at Sparta (*ibid.*); Lycurgus, at Sparta (3. 16. 6); Menelaus, at Therapne (3. 19. 9); Achilles, at

¹ *CIL*, V, 2, 5933.

² L. Friedlaender, *Darstellungen aus der Sittengeschichte Roms*, I⁸, 469, n. 8.

Therapne (3. 19. 11); Roman kings, at Asopus in Laconia (3. 22. 9); Cassandra, at Leuctra in Laconia (3. 26. 5); Messene, at Messene (4. 32. 11); Iphigenia, at Aegira (7. 26. 5); Heracles, at Hyettus in Boeotia (9. 24. 3); Heracles, near Boeotian Orchomenus (9. 38. 6); Hercyna, at Lebadea (9. 39. 3); Trophonius, at Lebadea (9. 29. 4). Several of the temples are said by Pausanias to have had statues of the heroes, presumably cult-statues. If it be objected that these persons had been deified and virtually were gods, the objection may be sustained. Surely, however, if a *naos* may be devoted to Lycurgus, one may be allowed, a fortiori, to Theseus. Not that the temple at Athens must for this reason be the Theseum; other arguments to the contrary are decisive, but the argument in question will not stand. I mentioned this relation briefly some time ago (*American Journal of Archaeology*, XIII [1909], 57) without publishing the evidence, which has recently come again to my attention.

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NOTE ON CHALCIDIUS' COMMENTARY ON THE
TIMAEUS CCXXVIII

Wrobel's text reads: "Hoc loco calumniari solent homines, quibus veri indagandi cura nulla est. Dicunt enim Platonem in Phaedro quidem adserere animam esse sine ulla compositione proptereaue indissolubilem, in Timaeo tamen compositam rem confiteri," etc. Wrobel's index refers to *Phaedrus* 245C-246A. But neither there nor elsewhere in the *Phaedrus* does Plato affirm the soul to be "sine ulla compositione proptereaue indissolubilem." Chalcidius evidently had in mind *Phaedo* 78C, ἀσύνθετον, etc., and 80B, καὶ ἀδιαλύτῳ, etc. Chalcidius knew and elsewhere quotes the *Phaedo*. We must restore here *in Phaedone*.

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ῥΟΛΙΓΟΜΕΡΙΑ AND ΠΟΛΥΜΕΡΙΑ

These terms are used to describe "blemishes" (κακία) of the heroic verse in the two following passages:

A. Eustathius, 353. 39: ἀλλὰ τὸ μὲν τοιοῦτον πάθος ἔχου ἂν λόγον κακίαν ἔπος εἶναι, καθὰ τὴν ὀλιγομέ[τ]ρίαν, ἣ θεωρεῖται ἐν στίχῳ ἐξ ὀλίγων μερῶν λόγον συγκεκμημένῳ, οἶον

κολλήτῳ βλήτροισι, δύο καὶ εἰκοσίπηχυν (O 678).

εὐτελὲς γὰρ τὸ ἐκ δύο μερῶν λόγου, ἥγουν ὀνόματος καὶ συνδέσμου, ἥρῳον ἔπος συγκεκροτῆσθαι.

τὸ δὲ καὶ τὴν πολυμέ[τ]ρίαν τρίτην εἶναι κακίαν ἔπος, καθ' ἣν στίχος ἀπῆρτισται ἐκ πολλῶν μερῶν λόγου συγκεκμημένος, οἶον

ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν (Z 253=406, etc.),